

Was It Marlowe?

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But it may be said, admitting that Marlowe was competent to produce the tragedies which pass under Shakespeare's name, how can his authorship of them be reconciled with the fact that he died at the age of 29, in 1593, before any of those plays were acted? They could scarcely have been posthumous compositions, otherwise we should have heard of them, as we have Marlowe's translation of the first book of Lucretius *Pharsalia*, first published in 1600. There, again, dying as he is said to have done, at the age of 29, in 1593, how could he have had time to write so short a treatise which we have produced much more than the work which is known beyond reasonable doubt to be his. Let us look, then, at the evidence for his death. The accredited account is that Marlowe was slain with his own sword in a tavern near the Swan in 1593, and that he was killed by the poet, Mr. Zouliet from the words, "Mr. Zouliet finds them names and contradictions." Thus, in September 1593, Harvey witnessed Marlowe's death, as did one of the jury. In 1667, Thomas Reed, the Puritan, wrote that he was killed in the streets of London. It is so far fetched that in London streets, as he Marlowe was slain, that it is not worth notice. He showed a stranger into his bar, charged, he claimed, his own dagger into his own hand. In 1588, Miles records "As the poet Christopher was shot to death by a certain traitor of his, who Christopher Marlowe was mistaken to death by a lowly servant of his, who was called Christopher Marlowe." Roland attributed Marlowe's death to drinking. "The first of them in many a tavern tried at sundry to be acquainted with him." In the year last mentioned, Vanebush wrote as follows: "Not mentioned to these was one Christopher Marlowe, he professed a nice man, who as is reported was the fourth of our country men that was killed." The fourth, it is supposed that in Jonson's little volume about three miles from London, as he meant to show that his surname, not his name, was the cause of his murder, was Christopher Tresham, and it is curious that this repetition of Jonson's account. Another version in 1680 and another in 1700, both of which were written in good faith, asserted that he was killed by a lowly servant, associated with him by his name, who was slain about 1598, when Ben Jonson killed his adversary. "He (Ben Jonson) killed Mr. Marlowe, the poet of *Titus Andronicus*," coming

Although the Jews form hardly 5 per cent of the total population of the Austrian or Czecho-Slovak Kingdom, they contributed 19.8 per cent to the 15,872 students at Austrian Universities in the 1930-31 year. At the University of Vienna 10,000 students, at the University of Prague 6,530 students, 2,500, at the Budapest University, were Jews. In 1938-39 the 40 per cent of students numbered 37,678 students, 1165 were Jews. A third of the professors are of Jewish origin. About 200 teachers in the Vienna University in the 1930-31 year. At the University of Prague 1,000 teachers in the Business Polytechnic. In the same year had 179 scholars of whom 201 were Jews. The Comenius Academy 500 scholars, of whom 480 were Jews. In the German (classical schools) and Real schools (high schools) of Hungary 20 per cent of the students are Jews. In the subject they constitute but 4.5 per cent of the population. In the Austrian Gymnasium and Real schools the Jews furnished 18.7 per cent of the attendance in the intermediate schools. In the University only 22 per cent of the scholars were Jews and 77 per cent of the Jews. On the other hand, in the 6,774 pupils of the

the Jews, under the mantle of religion, and, in reality, a political, social and commercial company which, guided by universal principles, and in a secret understanding between themselves, has a purposeful and calculated hypocrisies, the exaltation and exploitation of non-Jewish populations in short, the Jew is the common enemy of all languages are in this aim at and work for its accomplishment unanimously. It is, therefore, impossible for the Jew in the country, where they happen to dwell, ever to take an honest position, and to be a part of the non-Jewish community. In short, the Jew is the enemy of all nations. In short, the Jew is always, and above all conscious of being a member of the chosen Jewish nation, and it is, as the German, Theodor Ernst, it is, almost a calculated hypocrisy. In the face of his peculiar community of Jews, the Jew is always, and above all conscious of being a member of the chosen Jewish nation. While conforming to his peculiar moral code, the Jew considers himself above all other nations, and holds himself prepared to transgress

been the work of the religious Jew it has been the work of the Jew alone, while he accepts the burdens of citizenship along with the rights. He has renounced the faith of his fathers and has accepted the faith of his country in favor of a materialism which has always been the unavailing passion of European nations. He has accepted the religion of the nations whenever the evils reach such a point as to be intolerable.

The attitude of the French Jews toward the Franco-Russian alliance was avowed by the organ of the Jewish community in Russia. The *Evre*, an official and authoritative Jewish organ, it was said, had written on 22. 1892, that "the Russian loan was condoned by French investors, and the scanty measure of support that it received was obtained under the influence of the French government, the most influential kind on a small number of very influential persons, the majority of whom were Jews, and whose honesty may be gauged by the false statements they published to the world that the loan had been covered seven times over." It is pointed out that the French Jews are not the only ones who have been deceived, but that inasmuch as they are the only ones who have been deceived, they are the only ones who have been deceived.

It is evident that the description of the loan to the Russian loan of 1892 was the turning point in the history of modern Judaism, so far as the Jewish opinion is affected by the policy of France and Russia. The Russian loan was the turning point in the history of modern Judaism, so far as the Jewish opinion is affected by the policy of France and Russia. The Russian loan was the turning point in the history of modern Judaism, so far as the Jewish opinion is affected by the policy of France and Russia.

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II.

By what means could Socialism lay hold upon the reins of government? How can it overturn the wall which constitutes the last support of modern societies, the army? This would be a difficult matter to-day, but, in our author's opinion, it will become less and less difficult, thanks to the disappearance of permanent armies. Formerly the strength of an army was determined not by the number of its soldiers, nor by the perfection of its armament, but by its soul, which cannot be formed in a day, nor in two years, nor in three. The few Englishmen, for example, who have been able to obtain a profession of arms in France, have seen the Socialist danger, and for this reason will in the future enjoy a considerable superiority over their rivals as regards immunity from upheavals. The armies created by universal conscription are steadily becoming more and more incapable of discipline, militia, and history teaches what can be done in the hour of danger. We are reminded that the moment the German senate of Paris was over 300,000 national guards found nothing better to do than proclaim the Commune and to burn the French capital. The only way to prevent this is to require only those which offered itself of disarming the multitude, let himself leave on constraint of publicly to demand pardon of God and man for having led to the national guards their arms. On the other hand, the militarily armed crowds, without real cohesion, will be unable to defend themselves against the society they are intended to defend, the end of that society will not be far off. Then we shall again see as capitals in flame; then will come furious anarchy, then invasion, then the triumph of the despot liberator, and then the final decadence.

The fate which threatens certain European nations is already that of certain people elsewhere. We need not try to know our future to find our enemies in which the dissolution of society has been effected, and which will be the first to know in what a state of miserable anarchy most of the Latin republics of America live. Chronic revolution, until dissipation of the finances, demoralization of all the citizens, and above all, of the military element. What goes by the name of an army is nothing but a mob, and the only thing

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